

# Chautha Kadam

## *Jainism Reader IV*



|| Acharya Shree Vidyasagaraya Namah ||

*Inspired by*

**Munishree Kshamasagarji**

*whose blessings make everything possible*

### **GREATEST WONDER IS IN OUR TRUE EXISTENCE !**

THIS BOOK IS WRITTEN WITH THE INTENTION OF EXPERIENCING THE TRUTH OF NATURE. WORDS AND DEFINITIONS USED HERE CAN IN NO WAY BE COMPARED TO THE BENEFITS FROM SELF-EXPERIENCE. HOWEVER IT INTENDS TO ACHIEVE THE DEEPER MEANINGS AND HIGHER LEVELS OF UNDERSTANDING.

### **CHAUTHA KADAM**

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# The fact of a living being



According to science, living beings are organisms consisting of a cellular body and are capable of life functions like metabolism, reproduction, growth and development.

In the spiritual science, living being lives in two states – pure and impure. Only its impure state is identified with physical properties. The natural pure state of a living being is identified as a non-physical "Consciousness".

In the pure state, a living being is absolute consciousness devoid of any physical body. It has the power of knowingness and perception. It is known as the Soul.

The impure living being's consciousness resides in a physical body. It knows and perceives through the five senses. It may have *mana*-ability to think and *vacha*-the ability of speech. *Kaaya*-the body, also has breath and has a lifespan.

**Did you know: It is because of impurities\* that a living being gets a physical body and the body-supporting mechanisms.**

\*Impurities are the karm particles described in later chapters.

*In my human experience I have a body with ten functions: - I function from five senses; I act in three ways (mind, speech and body); I breathe; I take birth and die.*

# Qualities of the Soul

The Soul of a living being has four main inherent qualities:-

## Infinite Knowledge

The knowingness of Soul is its inherent quality, which is encompassing All and does not depend on any external source. This knowingness is not bound by time and space.

## Infinite Perception

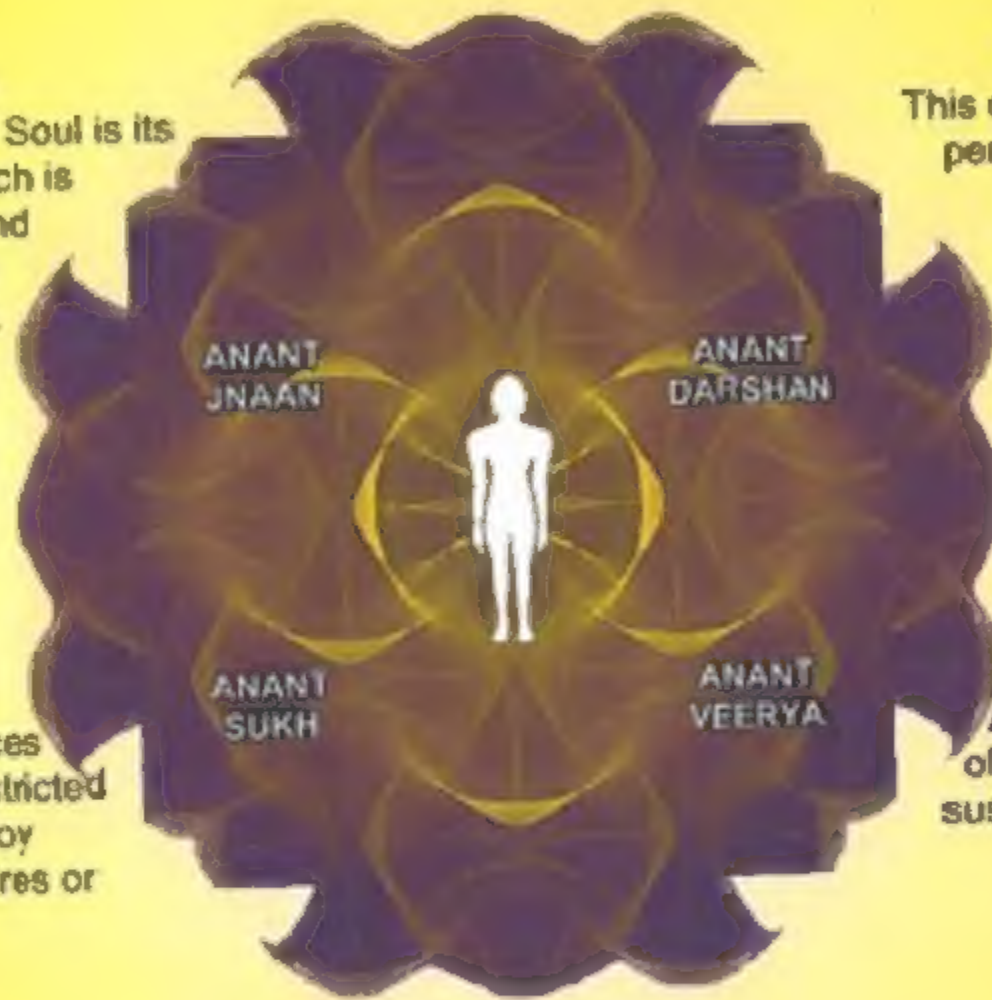
This quality of a Soul is to perceive all substances and their constantly changing states.

## Infinite Bliss

The Soul experiences independent, unrestricted and uninterrupted joy (devoid of any desires or emotions).

## Infinite Potential

A Soul has the quality of immense potential to sustain itself in its purest existence.



*The Soul enjoys its infinite qualities. There is no insufficiency in this state.  
I seek my purest state.*



# States of a Living Being



## Outward focusing

This is the impure state where a living-being's focus is on various worldly aspects, for example, needs and desires like food, health, shelter, relationships, shopping, finances, emotional health, etc. These life situations are considered essential for its sustenance. It does not understand that those are external to its core being and leads to neglecting Soul's inherent qualities. These living-beings are generally unhappy due to external dependence.



## Inward focusing

In the awakened state, a living being is focused inward towards Soul and its bliss. The pleasures or adverse situations does not excite anymore. It seeks self-improvements to attain purer and purer states. A living-being with an inward focus is like a lotus flower that blooms in muddy waters and yet remains unstuck by the surrounding dirt.



## Being in the Pure state

In this state, a permanent focus is solely on Soul's non-physical existence. Such a living-being lives freely experiencing its own boundless qualities. The entire Universe is known in its ability of infinite knowingness and perception. World is perceived to such a Soul as such - *just the way it is*.



# What stage of Soul is ours?

## (Differentiating people based on their beliefs):

Our life experiences have developed certain beliefs in us. These beliefs keep on changing, from living a life based on physical body experiences to perceiving the Soul within us. Here are few beliefs that are worth pondering upon:-

### Self-centered:-

"I am my body and I am identified based on my social status. (My existence began with my birth and will end when I die)".

This person tries to gather as many experiences and accumulate as much material gains as possible in his lifetime. When such a person cannot achieve his dreams he feels frustrated.

### Self realizing - activity focused :-

"I am more than just my physical self. My actions define who I am. My actions have consequences (karma) on my future. I am defined by my failures and achievements"

This kind of person is morally bound to his activities. He knows that his actions influence others and his future self. Although he realizes that he is more than the physical self, he is still fully involved in his actions. He cannot recognize his true self and considers his activities as the whole and sole. Such a person goes on functioning with the desire for a better future, trading his today's happiness for tomorrow's security.

### Self realizing - thought focused:-

"I am not my actions. I am the thought behind my actions. At any moment my thoughts define me. With my positive thinking I can achieve whatever I want in life"

Such a person believes that thoughts are the basis of any activity and he can tweak his thoughts to fulfill his desires through the appropriate actions. He believes that his thoughts are his true self. However he doesn't realize that his thoughts are actually being controlled by his very own desires and insecurities. Such a person may become completely self-directed by his ego. His belief in the power of his thoughts is grounded in material and emotional needs and thus limiting his soul's true potential.

Self Centered



Self Realizing  
Activity focused



Self Realizing  
Thought Focused



### Self realizing – feeling focused:-

*"I am not my thoughts. I am the feelings that lead to my thoughts and actions. It's my feelings that clearly define the kind of person I am. If I stay in a positive feeling zone, my thoughts will remain positive and I will be amply rewarded in life"*

He understands that thoughts are different from the actual experiences. He is constantly aware of his emotions and tries to manage them. When he feels angry he will try to control his anger. However suppression of negative feelings may lead to an emotional breakdown. He needs to realize that it is only after letting go of his attachments to his emotions that he can start to experience his state of inner harmony.

### Soul realizing :-

*"I am not my desires but I am the Source in which the feelings of like and dislike surface. The Source within is a pure soul (with its infinite attributes) which is independent of likes or dislikes. The likes and dislikes that I see surfacing, are the result of my worldly dependence and attachments."*

Soul Realizing

Self Realizing  
Emotion Focused



Six essentials  
(dravya)

A living being: Soul  
Jeeva dravya

Its body: Matter  
Pudgal dravya

It's mobility: Motion  
Dharm dravya

It's stay: Halt  
Adharm dravya

It occupies: Space  
Akash dravya

It's bounded by: Time  
Kaal dravya

All six essentials  
make up the  
Universe

Did you know:

Universe is eternal  
with no beginning  
and no end and  
exhibits changes  
constantly.



LIVING



MATTER



MOTION



HALT



SPACE



TIME



# Constitution of the Universe

## The Six Essentials

The Universe constitutes of Soul, Matter, Motion, Halt, Space and Time - Six *Essentials* aka *Dravya*. A *dravya* is made up of two things: innate permanent qualities and changing forms, e.g. body of a tree may change into wooden articles, or may decay into earth or turn into ashes. The object is transformed but the fundamental qualities that form an object continue to remain. Similarly *Jeev dravya* - a living being changes into various forms but its innate quality of perception and knowledge remains permanent.

**Soul** is the Living *essential* aka *Jeev dravya*. Soul has permanent qualities of knowingness and perception.

**Matter** aka *Pudgal dravya* is the physical object composed of indivisible sub-atomic (*paramaanu*) particles. It has innate properties of form, taste, smell and color. *Pudgal*, when in a combined state can be measured and described. Some examples of *pudgal* are solids, liquids, gases, light rays, sound waves, mind waves (thoughts/feelings) and karm waves (made of karm particles).

**Motion** aka *Dharm dravya*, whose inherent quality is to provide thrust for the movement of (moving) living beings and *Pudgal*. A moving wheel keeps on spinning with the support of *Motion essential*.

**Halt** aka *Adharm dravya* is the opposite of *Dharm dravya*, with the inherent quality to halt the motion of living beings and *Pudgal*. A moving wheel comes to a halt with the support of *Halt essential*.

**Space** - aka *Akaash dravya* is the space within and outside the Universe. It provides accommodation to all other *essentials*.

**Time** - aka *Kaal dravya* supports modifications in all the *essentials* (including in itself) from one moment of time to the next.

*From a living being's perspective, the Universe is going under constant modification with every minute unit of time. However in reality, Kaal is only helping in providing chronology to the modifications but the actual modification is a quality of each of the six essentials.*

Soul (*jeev*) is the only living *essential*, the other five *essentials* are non-living (*ajeev*) These are Matter, Motion, Halt, Space and Time.

Among all the six *essentials*, only the matter (*pudgal*) is physical in nature. Rest five - the Living, Motion, Halt, Space and Time are non-physical in nature, and cannot be studied by any physical instrument. They can be completely known only to the Soul due to its quality of knowingness.

Did you know: A living being's desires leads it to interact with *pudgal*. When it drops the desires, the matter is perceived as just that, object. Thus, in pure state, the living being has no opinions of the object, the object only reflects in the Soul's knowledge. Just like a mirror, which reflects the objects the way they are, without being affected by the heat, cold, wet, dryness of the object.



# FAQ: Making of the Universe - Our World

There are six **Common Qualities** in all the **essentials**. These qualities are eternity (are eternal), changeability (constantly change state), measurability (can be experienced by us), spatiality (occupy spatial points and have a form), individuality (are not convertible into one another and have inseparable distinct qualities) and functionality (having a function). The Universe can be understood better with the help of both 'common qualities' and 'individual qualities' of the six **essentials**.

## Who created the World?

The World is made up of the six **essentials** each of which have innate common qualities of self-existence and being eternal. Thus, World is self-existing (with no God or any external entity creating it) and with the characteristic of changeability with permanence. This means, World is eternal with no beginning and no end and exhibits changeability of its form.

## Is the World expanding or collapsing?

The World remains where it is and does not expand or collapse. The Space within the World which contains all the other five **essentials** stays permanent in its defined shape. Also, the Motion **essential** occupies the whole space within the World and ~~does~~ not expand or contract ever. This allows other **essentials** to only move within the space of the World.

Also, all the **essentials** have independent identity and under any circumstance they do not transform, into other *dravya* or lose their identity.

## What is the basis of the World?

Each of the six **essentials** have distinct qualities. They define their individual functionalities. Also, the way these **essentials** work in tandem with each other forms the basis of the World.



## How do we know that the World is made up of six essentials?

Each of the **essentials** has the measurability quality which means that they can come in the experience of all living beings. An impure living being can experience only the Matter **essential**. However, a living being in its pure state only can experience the non-physical **essentials** (Soul, Motion, Hall, Space and Kaal). The impure living beings cannot attain this knowledge.

## Will the World become static?

The six **essentials** never stop functioning, due to their innate quality of functionality. Thus, the World will never stop. Every **essential** also constantly changes its state and thus it is not static. For example, the state of a growing apple on a tree changes from sour to sweet with respect to its taste quality. The body of apple in turn changes its state by undergoing decomposition.

## Where is this World?

It is the Space **essential** that determines the location and shape of the Universe. Space has two subparts. One subpart (Space outside the Universe) stretches infinitely in all directions and contains the other subpart (Space within the Universe). This other subpart which is commonly known as the World, has a defined shape and contains all the **essentials**.





## Making of a Living Being

Every time a living being takes birth, it undergoes certain fundamental developments to sustain its physical existence. These take place in six stages for human beings after the Soul enters its mother's womb. Six stages are their six abilities. Ability to assimilate material to form the physical body develops first. Second is the formation of blueprint necessary to make the physical body. Third is ability to form its five senses. Fourth is the ability to breathe. Fifth is ability to use speech vibrations. Lastly, ability to think and ponder. Each of these abilities take less than forty-eight minutes for their completion.

Did you know

The capacity to develop the six abilities vary in each living being and is dependent on the living being's *karmaan* body (karm).





# Body of a Living Being

The body of a living being is made up of Matter, Energy and is composed of three separate bodies. These three bodies, coarse, subtle and causal, work in tandem to give a living being its physical form and perform its functions. The Soul inhabits the innermost and gives the shape of the physical body. We have a three body system.

**1. Gross Body (Sthula Sharira)** - This is the densest body that can be perceived by the senses. The body of a living being is an example of the coarse physical body. A living being interacts with the external world through its sensory perceptions, mind, speech and behaviors. It sustains itself through its interaction with the environment. The body has a limited life span and is constantly changing.

**2. Luminous Body (Sukshma Sharira)** - This body in the order of decreasing density is the "luminous" or "subtle" body. It is made up of waves or vibrations of minute matter particles which are electric in nature. It has whitish rays of color similar to that of a sea shell that energizes the physical body. It is responsible for metabolism like digestion of food. Worldly beings are attached to their luminous body until they attain a pure state.



**3. Causal Body (Karma Sharira)** - This physical body is the least dense of the three bodies. It is made up of special kinds of matter particles known as Karma Particles. As and when a living being performs an activity through its mind, speech or body, karma matter particles of various kinds are explained in later chapters, get drawn towards the Soul and bind with it. These karma particles are accumulated over numerous lifetimes and as they shed from the karmic body, they give rise to the next body of the living being. This process of attraction and shedding of karma particles is continuous and the cycle repeats itself.



The gross body of a living being is just a manifestation of its karmic action in the material body. As a result, the gross body is constantly changing and is subject to decay and death. The luminous body is the subtle body that is the source of the gross body. The causal body is the most subtle body that is the source of the luminous body.

## Karm (KPs)

'As we sow, so shall we reap' is commonly paraphrased to understand the law of Karm. In general, we think Karm as a Cause and Effect theory where good deeds eventually result in rewards and bad deeds result in punishments. These rewards and punishments (in the form of current life situations) are like attractions caused by a living being's own previously performed deeds of mind, speech and body. Therefore, the law of Karm is also referred as 'Attraction theory' where whatever we do or think, we will attract in our lives likewise.

Joint philosophy goes further in defining the nature of Karm by visualizing their physical existence in the form of sub-atomic particles

### What are Karm Particles?

KPs are matter particles and are so minute in nature that they cannot be perceived by any material instrument.

They are the basic constituents of a Karmman body. They have two key properties. Firstly, they exhibit attraction towards and form bonds with the Soul (like the presence of water in milk). Secondly this bondage with Soul has time duration and in due course of time they mature and materialize.



### Did you know

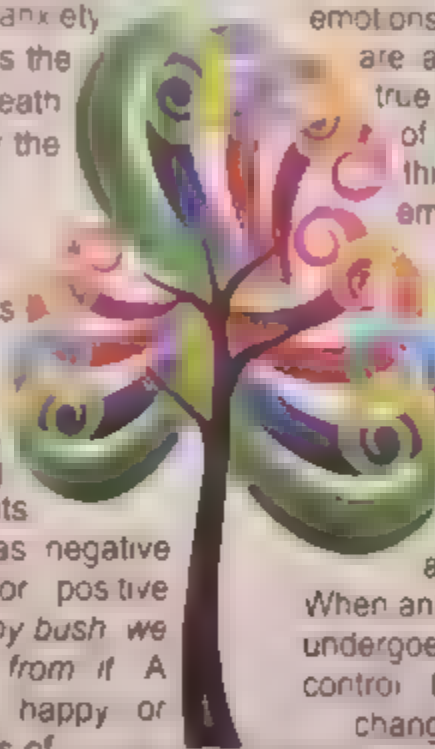
KPs behaviour of attraction to a Soul is similar to that of a magnet attracting charged iron filings. Here magnet is the living being and iron filings are the Karm particles.



... by binding  
... the living  
... its inherent bliss  
... use life and  
... transient matena  
... desire a higher  
... dependence or  
... leads the  
... its inherent stable  
... state of anxiety  
and fear. Not only this, KPs confines the  
... to endless cycles of birth and death  
... final shedding away of KPs by the  
... being

What are the fruits of Karm?

The fruits of KPs are the life events  
experienced by the living being.  
These fruits are determined by the  
quality of earlier activities (of mind,  
speech and body) done by the living  
being. For example, negative thoughts  
and activities attract KPs which has negative  
impact on life and vice versa for positive  
thoughts. *By planting a seed of thorny bush we  
cannot expect sweet apple fruits from it.* A  
bonded being spends its life as happy or  
unhappy while experiencing the fruits of  
Karm. Whereas an enlightened-being  
becomes indifferent to the fruits of Karm and  
chooses a state of equilibrium. This leads to  
gradual shedding of KPs and the Soul's inner  
beauty starts to shine through.



Karm fruition matures in due time

The impact of Karm may not be immediate.  
KPs mature and fruition takes place in appropriate  
circumstances which means the coordi-  
nation of people and events in place and time.  
This fruition of KPs may take in future births or  
may take place instantly.

Responding to a circumstance with  
emotions

We respond to various events in our life with  
emotions. Emotions generated in a living being  
are also the KPs. KPs only influence the  
true nature of the Soul; they are not a part  
of the Soul. When we don't understand  
this, we react to KPs with further  
emotions.

Does Karm decide a living being's  
fate?

It seems to us that life experiences  
good or bad are a direct result of  
certain events. In reality however,  
events only occur to facilitate the  
fruition of bonded KPs. Our past  
actions and deeds bounce back to us.  
When an event unfolds, the Soul independently  
undergoes changes within itself. Soul has full  
control to choose the direction of these  
changes. Thus circumstances or KPs are  
mere catalysts. Therefore the answer to  
this question is: No.

Why should we get rid of Karm?

The binding of KPs with the Soul clouds the  
Soul's purity. A living being then  
misunderstands the fruits of the KPs as its own  
nature and reality. This notion is fundamentally  
untrue. By getting rid of KPs, true nature of the  
Soul can be realized.

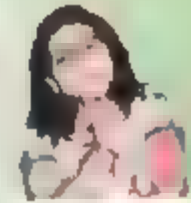
*My present is a hindrance in the  
direction of pure state by  
getting rid of my impure state*

## Insight into some common beliefs

"If despite my goodness, I face sufferings then this suffering is a result of my previous deeds." Such belief instills a feeling of helplessness.



"I am my emotions and I cannot control them. If I feel angry, I must play my attitude." People with such belief consider themselves as short tempered. This character is not true nature. These characters are generally formed by their past experiences.



"If I do good, good things will happen to me and if I do bad things, bad things will happen to me" – is a common belief. This belief leads to fear or expectations from the future.

"I am an independent individual who can live life in my own way. I have my own problems to deal with and I am not there to make life easier for others." Such belief instills a survival instinct and makes a person selfish.



"If I am doing the right thing, I expect to be treated well and if mistreated then that's not fair" – this belief is also based on expectations and makes one feel unjust. It leads to frustrations and feeling of unfairness.



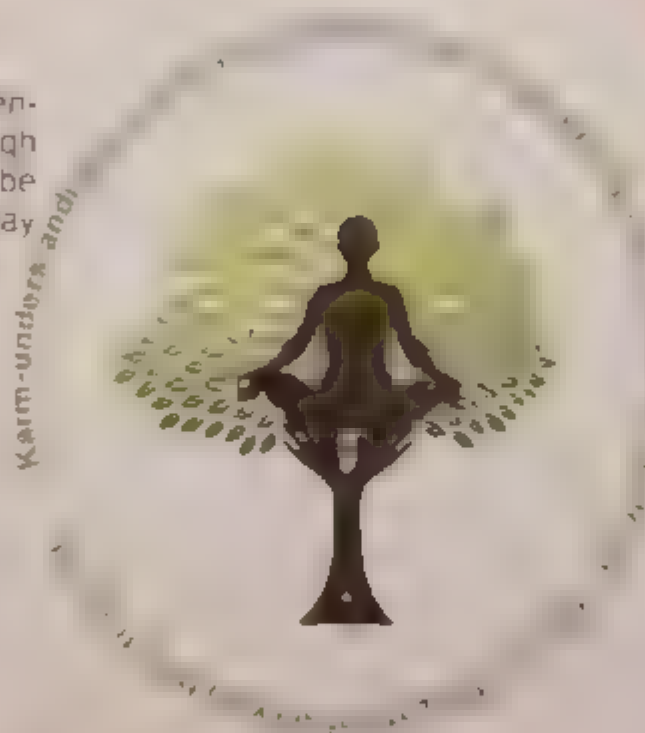


Understanding of karmas changes our focus from external world towards our inner self. Our life experiences are then seen as our own creation in totality and we can stop blaming external factors for them.



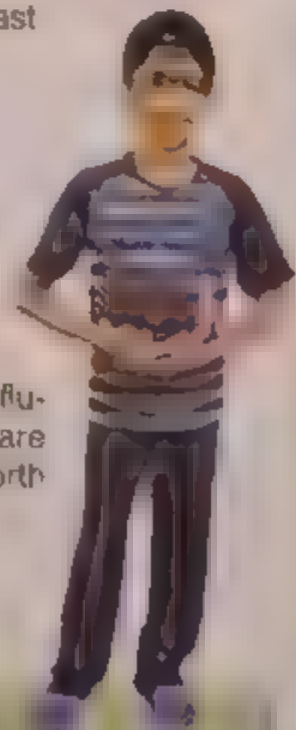
Thus all our personal experiences are created by us through karmas and others cannot be held responsible though it may outwardly seem so.

The responsibility of our feelings rests on ourselves. We can choose to not have anger, ego, deceit and greed to encourage our actions. These are emotions that do not define us. They are there due to our beliefs and due to past karmas.



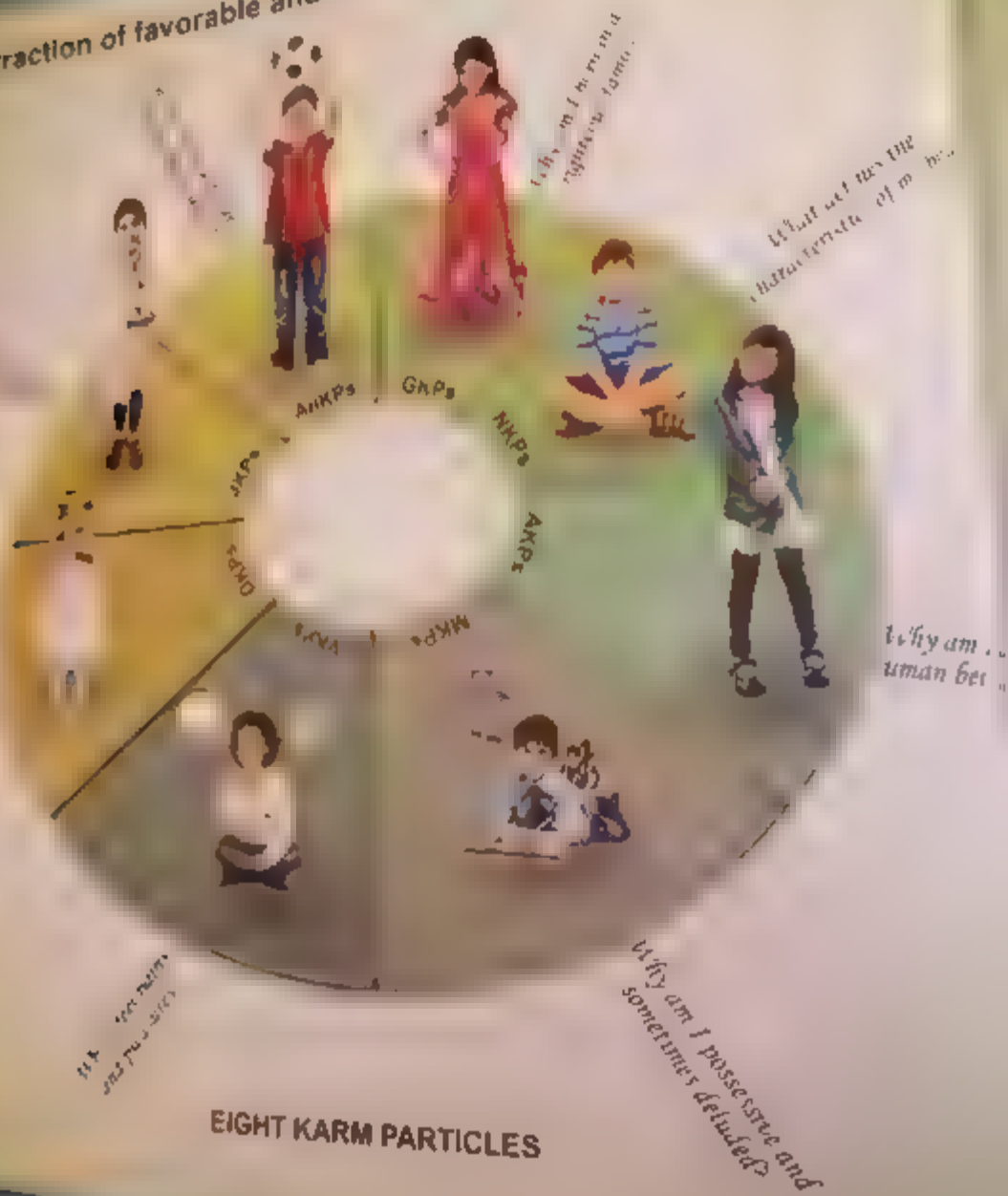
Other people's creation of circumstances are their own responsibility. Their life takes shape due to their own karmas.

Others may seem to influence our life but, they are only catalysts in bringing forth our experiences.



Did you know? The effects of karm are not short-lived. Karm stays with the living being in the cycles of life and death. Living being thus suffers in every life due to its attachments with karmas and non-recognition of its true nature.

# The attraction of favorable and unfavorable incidences: Why? How?





# Karm related to ability to know and perceive :JKPs & DKPs

कर्मों का प्रभाव

कर्मों का प्रभाव

## 1 JKPs The Jnaan-aavaraneeya karm 'Knowledge Obscuring' Karm Particles

JKPs cloud the Soul's quality of pure and infinite knowledge. JKPs are the reason why living beings have incomplete knowledge. (Some can understand well, some may need to put in extra efforts and others may not understand at all)

**Cause of attraction:** JKPs are attracted to one's Soul when one becomes jealous of others' knowledge, or is not willing to share knowledge with others, or fabricates false facts. Other reasons include feeling proud of one's knowledge, gaining knowledge using dishonest means and selling and misusing knowledge.

**Ways to avoid JKPs:** Being respectful towards and sharing true self knowledge which pertains to knowing the qualities of Soul with all those willing to learn.

*'What is the reason  
for lack of awareness ?*

## 2 DKPs The Darshan-aavaraneeya karm 'Perception Obscuring' Karm Particles

DKPs cloud one's infinite perception. These are the reason why living beings' sensory (five senses) and non-sensory (sixth sense) perceptions are diminished.

**Cause of attraction:** States of unawareness like being lazy, too much sleep, stress, excitement and improper usage of reasoning or senses (listening to loud music, overdoing television, perforating with smells, adding too much spices for tasty food etc.). All the factors attracting JKPs will also attract DKPs.

**Ways to avoid DKPs:** By being alert and awake, using one's senses properly and efficiently, avoiding excess stress or over-indulging, and doing daily chores such as studying, sleeping, eating, and working at proper times.

## Karm related to pains / pleasures and delusion VKPs & MKPs

3 VKPs

**3 VKPs The Veda-neeya karm**  
Pain, Pleasure, Delusion

and Pleasures

VKPs hinder the blissful state of a Soul and keep the living being swinging between grief and joyfulness. They are the reason why a living being feels pain or suffering and excitement.

**Cause of attraction** VKPs are attracted by reacting to events in positive or negative ways. For example, feeling miserable when someone criticizes us or feeling happy when someone praises us. VKPs are also attracted when one lives a direction-less life where one just goes on reacting to external events.

**Ways to avoid unsupportive VKPs** By managing our reactions we can become more compassionate, reverent, feel empathy towards others, become lessening of anger and greed saves one from reacting violently and selfishly with others. Good choices can result in avoidance of unwanted VKPs of sadness for oneself and others, attract more desirable VKPs of joyfulness.

**4 MKPs The Moha-neeya karm**  
Delusion, Lust, Greed, Pain, Pleasure



**Why am I possessive and sometimes deluded?**

Souls inherently pure and blissful, without any. However, a living being gets deluded and lacks clarity due to the presence of MKPs. Without the sense of its true self, the living being starts accumulating material possessions for its pleasure. Delusions cause suffering and forgetting of the innate qualities. For example, a person thinks that the house belongs to him in spiritual sense. This is a false belief. He is attached to the brick-and-mortar structure and tries to achieve a sense of happiness looking after it. When a neighbor builds a bigger house, negative emotions seep in and the person starts feeling the pain. However, in the presence of clarity, the person is emotionally stable under both conditions.



**Cause of attraction** Pleasure and pain that we perceive from material belongings is the root cause of attraction of MKPs. The very core of such delusion is one's ego. We derive our worth from the ownership of physical objects and people. Our desires become the point of attraction for more desires, leading to a web of desires.

**Ways to avoid MKPs** A watchful attitude towards our behavior, speech and emotional activities helps us identify our likes and dislikes. Let us see how to do this. In a situation we normally react based on our previous experiences and beliefs. At such times, making an effort to see the same event differently. For example, How would I take action? Did not have any personal (selfish) interest or dis-interest in the matter? Such thoughts will allow re-framing of our actions.



# Karm related to births and body forms AKPs and NKPs

10/11/21

10/11/21

## 5. AKPs - The Aayu Karm 'Birth Defining Karm Part'

Soul is eternal. It is bodyless. It has no form. It is not affected by the cycles of birth and death. It is always taking it. Soul is confined in a body form. AKPs are the karm which are accumulated with the Soul. The next birth, in which body form is determined by the AKPs.

**Cause of attraction** The kind of AKPs are determined by the prominence of emotions and desires. For example, being simple, delicate, etc.

**Ways to avoid unsupportive AKPs** Chasing of desires, indulging in unjust behavior, chasing of desires, etc. are the ways to avoid unsupportive AKPs. Human birth in which one can make efforts to avoid AKPs. In other births, animals, plants, etc. heaven and hellish bodies.

Unsupportive AKPs are accumulated by indulging in desires, indulging in unjust behavior, chasing of desires and excessive sensual indulges, indulging in unjust behavior, etc. to human birth in which one can make efforts to avoid AKPs. In other births, animals, plants, etc. heaven and hellish bodies.

## 6. NKPs - The Naam Karm

Karm, Indulging Defining Karm Principles

What defines the

NKPs determine a living being's body structure and properties. For example, NKPs are height, weight, strength, appearance, etc. among the ninety-three characteristics of the body. When a living being becomes devoid of NKPs, it frees itself from the physical state. Soul thus reveals its innate quality of being unperceivable by any physical instruments or sensory organs.

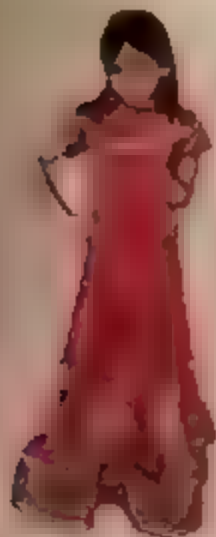
**Cause of attraction** NKPs are accumulated due to attraction or ill regards for others as well as one's own physical form. Good regards lead to attractive body, whereas ill regards lead to repulsive, deformed body structure.

**Ways to avoid unsupportive NKPs** Not discriminating each other based on one's physical form would avoid the repulsive body for oneself. One can also use the right aspect in all things, knowing that every being has same qualities of the Soul within. This shows the attraction from the body towards the Soul.



## Karm related to status and obstacles : GKPs and AnKPs

*Why am I born  
in a righteous family?*



### 7 GKPs - The Gotra Karm

*Why am I born in a righteous family?*

GKPs determine the status of a living being and give them a high status. However, a soul in true sense is free from any such rank. GKPs of the living being in its social standings and disturb its harmonious state.

**Cause of attraction:** GKPs are a result of considering oneself either superior or inferior compared to others. GKPs are also formed by praising others valuing one's present status.

**Ways to avoid unsupportive GKPs:** Choosing to respect each other and the differences of culture, caste and status would avoid the unwanted GKPs.

*Why I always don't get  
everything that I wish for?*

### 8 AnKPs - The Antaraaye Karm Hurdle Causing Karm Particles

The Soul has a natural ability to exhibit its full potential. AnKPs limit the ability to express our potential and thus keep us from achieving.

**Cause of attraction:** AnKPs are a result of negative thinking and creating hurdles for others as well as for oneself. AnKPs are also easy to attract when we feel others or ourselves don't deserve something or when helping others with the feeling that they are incapable of helping themselves. (Spoon feeding - not letting others to get rid of their dependency).

**Ways to avoid AnKPs:** By selfless devotion of time, finances, and material efforts in the right direction. Transforming hurdles into opportunities for oneself and others and further initiate efforts in the right direction.





## KPs and Silent KPs



### Destructive KPs aka Ghaatiya Karm Prakriti

KPs completely modify exhibition of Soul's infinite qualities. These are VKPs, LKPs, MKPs and ANKPs. They are known as destructive KPs. They destroy the pure expression of the Soul. The living being is not able to express its infinite know-ness, perception, bliss and potential.

### Silent KPs aka Aghatiya Karm Prakriti

Silent KPs are never present and do not hinder the exhibition of Soul's qualities. They are VKPs, LKPs, GKPs and AKPs known as silent KPs. In other words, presence of feelings, a body, a status and a life span do not hinder the expression of Soul's infinite know-ness, perception, bliss and potential.

Silent KPs are both of supportive and unsupportive nature. Whereas the destructive KPs are always of unsupportive kind.

## Supportive KPs and Unsupportive KPs

### Supportive KPs - SKPs aka Punya Prakriti

There are certain KPs that support a living being on its path to purity. These are known as supportive KPs. They allow courage, self-confidence, wholesome vision and other optimistic qualities. These qualities are indispensable in the process of becoming pure and thus desirable by a living being. For example, a person having born in the company of virtuous people may develop virtues at a very early age. These are supportive *gotra karm* (GKPs).

### Unsupportive KPs aka Pap Prakriti

There are KPs which hinder the path of purity and thus are undesirable. They are those KPs which add hindrances, carelessness, creation of hurdles, pain and suffering. These are known as unsupportive KPs. For example, a person born with a physical disability may take longer to realize that the Soul is in his body, as he would be preoccupied with the disturbance from his deformity. These are the *unsupportive naam karm* (NKPs).



## Accumulation of Supportive KPs

... KPs ... by managing of *passions*. We can avoid ...  
... our passions. For example, when ...  
... anger and resentment. This will bind ...  
... in conflict at that time and shifting ...  
... place. Similarly, when we are in pain, we ...  
... KPs by choosing to be calm despite the ...  
... KPs

**Effect of consciously choosing positives.** The SKPs and UKPs are the positives and negatives in our daily life. Harms caused by the presence of negatives is evident. The positives make our life journey easier and rewarding. When a person removes his efforts toward staying in only positives, he becomes awakened

in the absence of realization of truth, even **supportive KPs** would not be able to rescue a person from sufferings. Our sets of belief creates a false vision, with which we perceive the world. Presence of **supportive KPs**, only make our perception of the world in the absence of true perception even though supportive, such KPs are not helpful. One step forward would be to recognize each and every thing and discarding it



... becomes enlightened, he does not differentiate between SKPs and UKPs. He realizes his true Soul state, which is eternal and immortal.

*... supportive KPs and have faith in*



## Letting go MKPs

### False identity

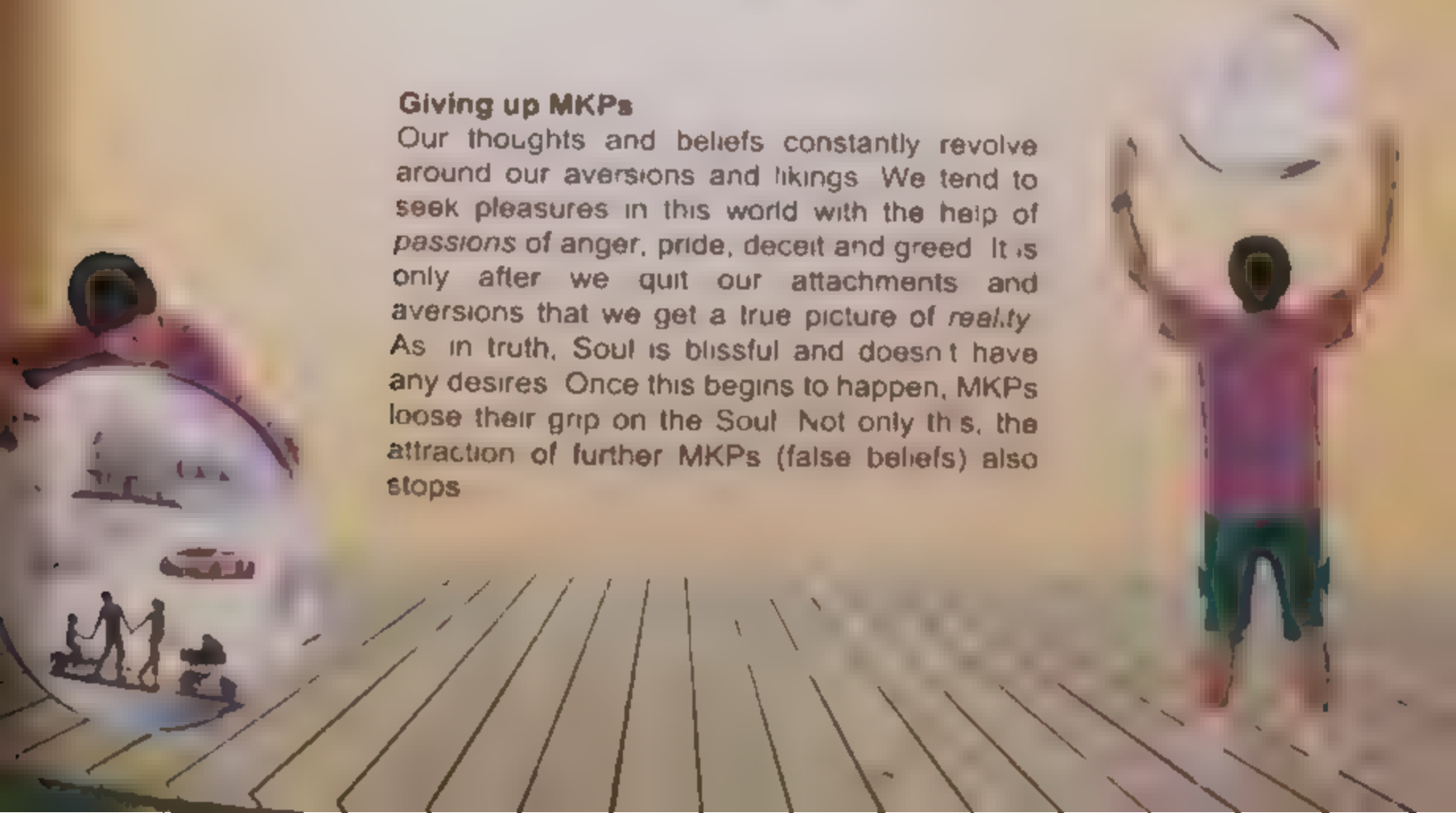
Likes and dislikes are one of the main causes of bondage of the karmas to the Soul. A living being is full of desires and unable to recognize its true identity due to the presence of MKPs. We know that excessive consumption of alcohol can make a person lose his sense of judgment. Similarly, MKPs cause a sense of attachment with things where one is not able to understand the difference between truth and falsehood.

### Web of illusion

A child had a cookie and imagined it as a full round moon. She then took a bite of it and reimagined it to be a half moon. She took another bite and now the new shape of the cookie looked like the Brooklyn Bridge. She held onto this fantasy and finally she puts the remaining cookie piece into her mouth and it is gone. As it vanished, she is hit by a feeling of dismay and cries out, "I have lost my moon and my bridge!" Similarly, we attach ourselves with worldly things and people, not realizing that these are transient in nature. This is precisely how MKPs keep our Soul in an attached state.

### Giving up MKPs

Our thoughts and beliefs constantly revolve around our aversions and likings. We tend to seek pleasures in this world with the help of *passions* of anger, pride, deceit and greed. It is only after we quit our attachments and aversions that we get a true picture of *reality*. As in truth, Soul is blissful and doesn't have any desires. Once this begins to happen, MKPs loose their grip on the Soul. Not only this, the attraction of further MKPs (false beliefs) also stops.



## Two types of MKPs dMKPs and cMKPs

True MKPs are cMKPs and false MKPs are dMKPs. True MKPs are short and false MKPs are long.

cMKPs are the MKPs we are used to. It's like when we see a person who is kind and gentle, we think he is a MKP and we appear what is good, we act in a good way. This is the conduct of day to day living.

MKPs thus act in two ways. Let's understand it with an example. One may not see a person who is kind and gentle and keep on seeing the bad side of body. It may be a person who is kind and gentle but we see the bad side of body. This is dMKP. In order to be a MKP, we must see the true value and not the false value. If we see the true value, we will be a MKP. If we see the false value, we will be a dMKP. The conduct of day to day living is not to know.

### False beliefs (dMKPs) stain our vision, knowledge and experiences

Imagine a man standing under a street lamp. If we see the man, we will not blame him. Why doesn't he look for a man as gentle and kind-hearted? Our vision what we see is based upon how we are perceiving. When we see a man who is gentle and kind-hearted, we will be a MKP because of our own beliefs and passions.

Our likes and dislikes form our character. Our actions and experiences are shaped by our passions and likes and dislikes and agenda of the mind.

A boy goes and plays with another boy just because they are friends. They like and ignore the boy who is bad. This is the friendship. This is the hidden motives and others as well as true.

After recognizing my likes and dislikes, I discard the false vision and overcome the debilitating MKPs and finding out my true self.



# Truth about Emotions

The Soul inherently knows and perceives everything. It is not dependent on our senses. Its pure nature is still experiences its independent qualities and it is not affected by our actions and passions.

When in the impure state, a living being thinks and acts based on its limited vision. This is due to the false opinion or misunderstanding about the true nature of self, things and people. A person who is attached to the wealth, that which is within ourselves, we try to gain it by any means. We are attached to praise etc. from outside world.

## Two categories of emotions

While seeking and protecting our interests, we develop likes and dislikes. Emotions are thus categorized as Likings and Dislikings. Likings are the emotions of attraction and Dislikings are the emotions of aversion for certain things in our life.

Likes and dislikes generate passions, which in turn become the driving force to act. These passions reduce the power of these passions as they lead to craving. When we are attached to something, we begin to realize and achieve it, create, purify.

Our thoughts and dis thoughts lead to passions of attachment and aversion. We are state the way being better is that thoughts and emotions are not attached to anything.

While there is no such thing as good or bad.

Good: That which we like, we feel good about it.  
Bad: That which we dislike, we feel bad about it.

However, there is presence of TRUTH in the world.

TRUTH: That which is true nature of a thing.  
The way it simply exists.

Falsehood: Not seeing the TRUTH, instead perceiving our own other form.

It is because of MKPs in the form of false vision and likes-dislikes, that we are not able to see the truth and give opinions about the world, including oneself as false. These opinions further stain our vision and continues to give us a false opinion of the reality. It is only in the absence of MKPs (false vision), that the Universal Truth begins to come in one's experience.

# How to make a Christmas tree

Start with a small tree and add ornaments as you go.



Use a small tree and add ornaments as you go.



Use a small tree and add ornaments as you go.

## Four Passions: Anger, Pride, Decent and Greed

In an individual at any given time there is presence of passions. Passions have four states viz **Sheer-bondage**, **Semi-allowance**, **Ultimate-allowance** and **Brilliance**. In each of these states the quality and ability of passions is different.

### Each passion has four states

**Sheer-bondage** aka **Anantaanubandh**, where passions along with false vision are the cause of world-view. A living being lacks clarity in this state only when passions of this state are given up one attains clarity.

**Semi-allowance** aka **Apratyakhyaan** where passions obstruct partial conduct. When passions in Semi-allowance state are given up, one has conduct with partial vows.

**Ultimate-allowance** aka **Pratyakhyaan** where passions obstruct ultimate pure conduct (upahashat). Once these passions are removed, one has conduct with ultimate-vows.

**Brilliance** aka **Sanjvalan** where passions hinder ultimate bliss state. The living being attains the passions in brilliance state are given up the Soul's innate quality of bliss is realized.

### Duration in each state of passions

**Sheer-bondage** state has a duration of over six months and may persist for longer. If a person driven by his passions may stay attached to his loved ones, things of a society, etc. for six months.

**Semi-allowance** state passions trouble the living being for a maximum of six months. For example, e.g. a person may stay attached to his loved one for a long time but will eventually get rid of the worldly state in less than six months and will let go.

**Ultimate-allowance** state passions may stay for maximum forty eight hours. One can get rid of it easily e.g. a person can self realize and overcome his anger within a short time.

**Brilliance** state passions stay for less than forty eight hours and disappear as soon as they appear e.g. within a short time a person will get rid of his anger, pride, etc.

### Passions vary in intensity within each state

A person may choose to manage a situation by reacting mildly instead of with intense anger. For example, one may over-react or not over-react or even ignore any provocation. Such cases show **sheer-bondage** state will continue (due to absence of clarity) but vary in intensities. The anger is under notes. Similarly there are variations in other states also.

### An individual can have all four states of passions simultaneously

All the four states may exist at the same time. As the purity of the self increases the living being gets rid of its passions starting from **sheer-bondage** first and gradually adding all the way up till the state of **brilliance**. However, a complete expression of a **semi-allowance** state is present only after getting rid of **sheer-bondage** state and so forth for other states.

### Nine activities

Passions thrive on certain grounds. They are gossiping (f. talking), getting attached to and, averted from things, sorrow, fear, focus on negatives and pervasive attitudes of male, female and neuter sex. We can also keep a check on our passions by avoiding these nine activities.



1. **Ready of the Soul (jeev Tattva)** The Soul is he observe and the knower. It is eternal with an inherent ability to exhibit its absolute powers). However, it is unrealized in impure state.

2. **Ready of the Non-living (Ajeev Tattva)** Non-living do not possess the ability to know or observe. They however are self-sustained and undergo continuous modifications within themselves. It is the attachment of KPs (jeev) to the Soul (jeev) that makes a living being impure.

3. **The influx of KPs (Aasrav Tattva)** When a living being gets engaged into worldly activities, he/she is affected. There is influx of KPs towards its Soul. This attraction of KPs takes place due to thoughts, words and actions.

4. **The bondage of KPs (Bandh Tattva)** This is the captivated state of the Soul where the Soul bonds or attaches itself with the KPs. This attachment is bandh.

This leads to capture of the soul in endless cycles of passions, attachments and subsequent bondage of sorrow, happiness and despair. The soul thus is trapped into captivity of its own doing.



5. **Accompanying Karma**

6. **Accompanying Karma**

7. **Accompanying Karma**

8. **Accompanying Karma**

9. **Accompanying Karma**

10. **Accompanying Karma**

11. **Accompanying Karma**

12. **Accompanying Karma**

13. **Accompanying Karma**

14. **Accompanying Karma**

7 Pure state of a Living being Moksha Tattva. In this state unbodied person of the Soul is expressed. The living being sheds all KPs attached to its soul and attains purest form of itself ultimate bliss. This state is defined as Moksha (Nirvaana Salvation or Enlightenment)


6 Shedding of attached KPs Nirara Tattva. The Soul detaches itself from the captivated state. This happens when the living being transcends into soul on its pure state through intense meditation and acquires inner faith which sheds previously attached KPs

5 Stopping the influx of KPs Sampara Tattva. A person begins to keep KPs in check in this state. One of the ways of stopping the influx of KPs is by having virtue, sacrifice and restraining from worldly desires

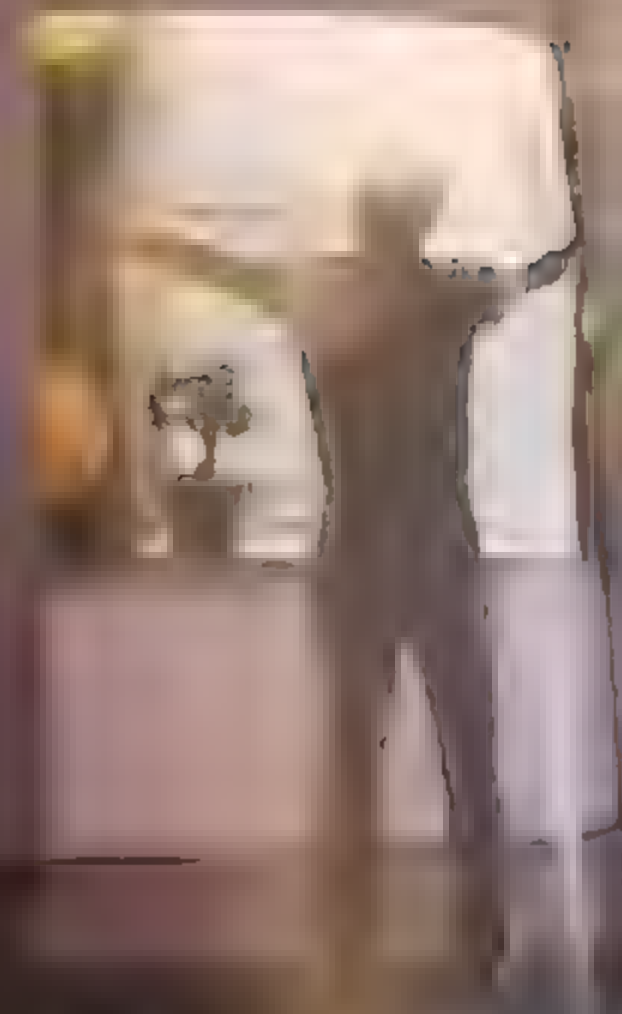
...and the target was ...




THE KPD



1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26







In general we perceive everything around us using our rational mind. We try to understand our world through various sciences like cosmology, biology, geology, mechanics etc. Further, we also perceive ourselves through the worldly possessions and responsibilities. Knowing all this will not lead us to our purpose in life. The purpose of one's life is to overcome our fears (and false beliefs), and attain most efficient innate pure state. Upon gaining clarity, the purpose of attaining the pure state becomes more prominent. He can see the difference between the materialistic world around him and his innate non-material nature. He starts to drop his possessive nature which accumulates things and pride. Thus, the true perception of reality begins....

# The Ladder of Forteen steps of Innate Qualities

When we choose to become an inwardly focused being our worldly consciousness begins to transcend to a pure awareness. We gain *clarity* (*samyak-darshan*) and then we can choose our actions based on the clarity. Our actions comprise of getting rid of false beliefs and passions by giving up dMKPs and cMKPs, improving thoughts up to the point when emotions themselves are eliminated and Soul's bliss state is experienced. Our pure existence is the state of *Siddh* known as *Moksh*. This process is understood in **forteen steps of innate qualities** aka *Gunna sthaan*.

*Gunna sthaan*, comprises of varied stages of a living-being based on one's emotions / passions (MKPs in the form of false beliefs, desires, carelessness, passions) and activities of mind, speech and body (*yog*).

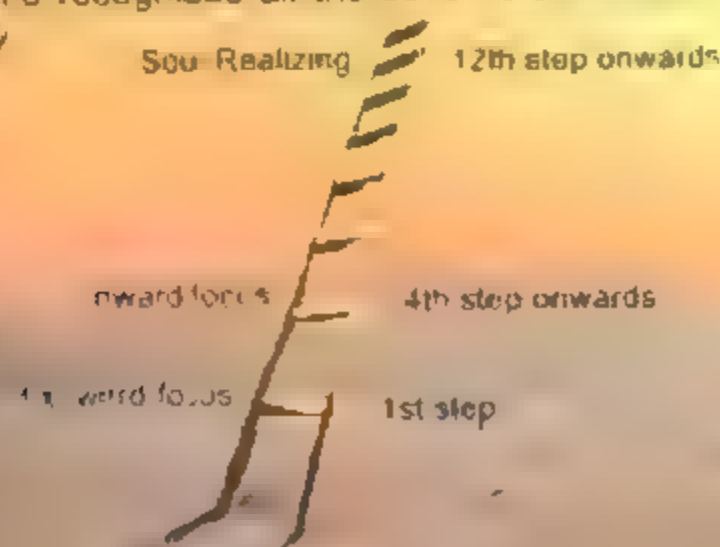
**1st Step: Stained perception** aka *Mithyaatva*  
A living being is ignorant about the real nature of self and the world. For example, a person with fever would report the taste of sweet milk as bitter or tasteless. Similarly, a living-being with false beliefs perceives the world and the self as being different than the *reality*.

**4th Step. Awakened state - Clarity** aka *Avirat*  
is attained when stained perception is given up in the 1st step by letting go of passions (of sheer-bondage state). A living being chooses to see the *reality*. One constantly ponders on the true nature of the world, karmas and of the self and recognizes all the seven elements of *reality*.

**3rd & 2nd Steps** Return to falsehood

A living being may roll down to 1st step of stained perception from the 4th step of earlier *clarity* when old beliefs begin to surface again. Now a living being has a jumbled approach to the world where one's perception is mixed (may or may not recognize *reality*). This is the 3rd step aka *Mishr*. Also, passions begin to rise and *clarity* is completely lost on the 2nd step aka *Sasaadan*. The person concludes back to the 1st step of false perception.

**5th Step: Only Partial true-conduct** aka *Desh virat*. By giving up passions (of *Semi allowance* state) living beings conduct is according to the perception of *reality* as attained on 4th step (this is known as true conduct). However due to high variability of passions (of *ultimate allowance* state) it cannot stick to the principles at all times. For example non-violence will be practiced by not harming another willfully. However, on being attacked or threatened one might feel justified to defend oneself with whatever means available.



At any given time, all living-beings can be identified to be in one of these fourteen steps. These steps of innate qualities describe a living being's steps towards purification of perception, emergence of innate qualities and finally attainment of Soul's natural state (Siddh).

An outwardly living-being is at the lowest step with false perception and beliefs. As focus shifts from outward to one's non-material inward nature, one begins the path to purity and progresses towards higher steps.



**6th Step: Ultimate true-conduct aka Pramatta-viral**  
There is no thought of any violence towards even one sensed beings at any time as ultimate avoidance state. *passions* have been given up. Mild deviations might occur in regard to various rituals. *Brilliance state* *passions* are prominent from here until the end of 10th step.

**7th Step: Careful true-conduct with alertness in every moment of day to day living aka Apramatta-viral**

**8th step: True-conduct when major *passions* given up (only *brilliance state* *passions* remaining) aka Apravya-karam.** There is improvement in direct experiences of one's Soul. Attempts are made to give up these *passions*.

**9th Step: Auspicious feelings are maintained at all times and *brilliance state* *passions* (anger, ego and greed) are given up aka Anivritti-karam.**

**10th Step: Direct experiences of the Soul with only *brilliance state* *greed* *passion* withheld aka Shoksh.** *Anger* *passion* which is also given up towards the

**11th Step: Dropping down to lower steps.**  
Due to lack of permanent clarity at the 8th step, the living-being climbs the ladder by controlling the *passions* instead of shedding them. Such a person lands on the 11th step aka Upshant-karam. However, *passions* (cMKPs) begin to rise again and in moments one drops towards lower steps. May fall to 8th or as low as 1st step.

**12th Step: Experiencing of one's Soul becomes powerful and all cMKPs are ridden completely aka Kshwenn-kashaye.** A living being lands on 12th step by skipping the 11th step.

**13th Step: Infinite powers of Soul gets expressed (infinite-knowingness, potential perception, bliss).** Arian state is attained aka Sayog kovan yallo (enlightenment) which is pure state of fully revealed.

**14th Step: The becoming of Siddh begins aka Avog kevali state** which takes place when finally the physical body is renounced due to shedding of all cMKPs, just to become Siddh.

**Siddh:** One who has revealed all innate (innate) qualities and is eternal!



## Understanding the fourteen steps

the nature of reality based  
on the previous condition

the first condition

Step 1



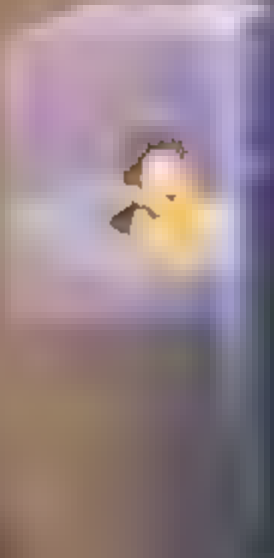
Step 10

the nature of reality based  
on the previous condition

the nature of reality based  
on the previous condition

the nature of reality based  
on the previous condition

the nature of reality based  
on the previous condition





# Behavior of a living being in the fourteen steps

**Step I : Worldly focus person**  
Such a person is engrossed in the worldly activities.

All passions are maintained for a prolonged duration

False belief dwells

**Step IV The Awakened**  
This person has clear perception of reality.

Despite clarity about the self and nature of the world, one keeps possessions

**Step V : The Virtuous**  
The awakened person begins to apply the correct partial-views of virtues

Know that self is different from worldly possessions. One does not identify with worldly possessions as mine.

Knowledge helps to detach from worldly possessions. One's possessions as mine.



### Step VI & VII : The Ascetic

The Virtuous initiates and takes deeksha, where the individual observes ultimate-vows with diligence

Becomes completely inward focused with no interest in the material world.

Experiences of innate qualities grow profoundly



Gives up house and every kind of external possessions. Spends life as an ascetic. This person is called as *Nir-granth* - meaning 'without any knots'.

### Step VIII-X : The Meditator

Gradually and intensely gives up internal possessions of passion



The person is called as *Nir-mooh-jh*, i.e. without any passions.

**Step XII-IXV, The Omniscient**  
Complete absence of passions.  
Experience of innate absolute bliss

All KPs begin to loosen their bondage with the Soul

Experience of infinite qualities



Attains the state of Anant (is known as Veet-raagy) at Step XI and Siddh after step IXV. The physical body is renounced and Soul becomes eternal



Ultimate Allowance  
State of power





As it is really  
Karm is of  
the KPs viz.

### Karm in fourteen steps

As the KPs are shed, specific innate quantities of the Soul comes into experience



Step 1

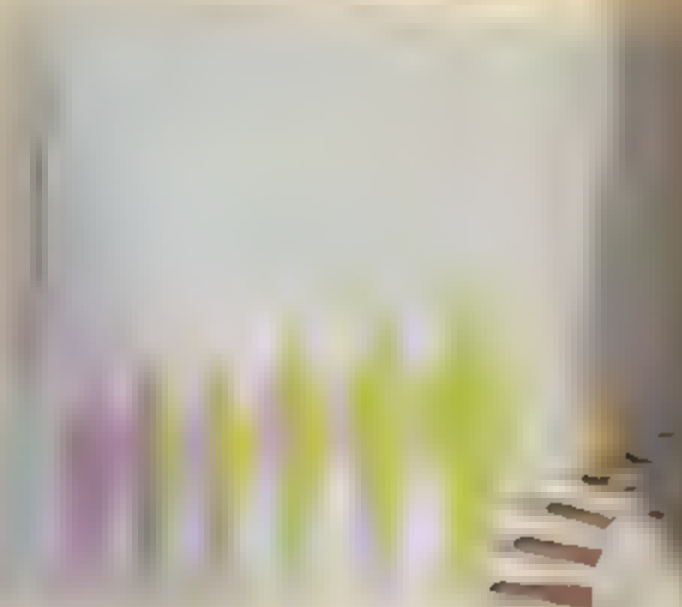
Step 2

Step 3

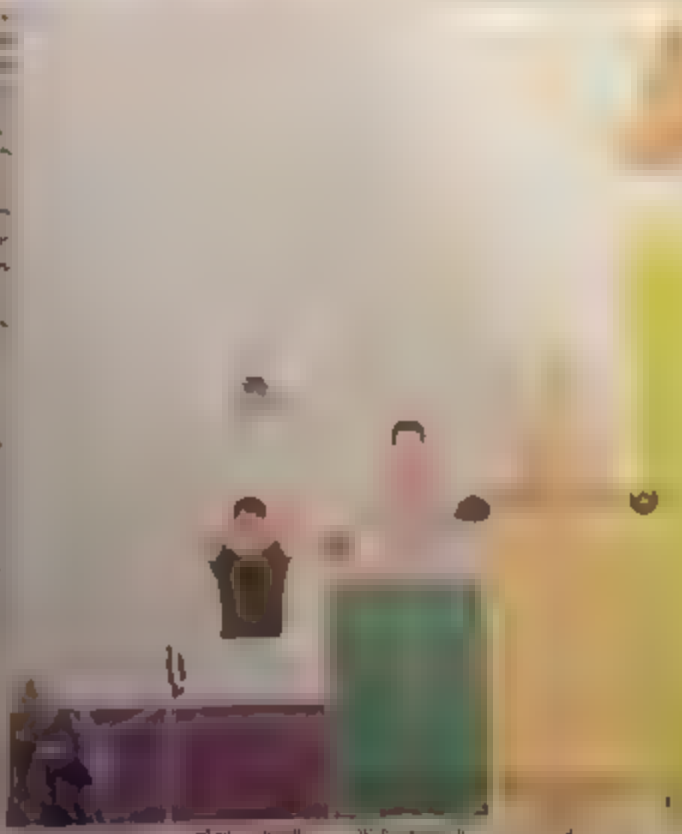
Step 4

Step 5

Step 6



### Attitude of living beings with and without the KPs



# Clarity

Clarity is not something that is created, the way they are in nature and not from our efforts. It is only by keeping faith in the reality that we can have **sheer bondage state of passion** for the lows and highs of life. We realize everything is a **transient state** and is not affected by the life situations. This may be referred to as a **state of awareness**.

## Three types of clarity

Clarity is not something that is created, the way they are in nature and not from our efforts.



**1 Initiated Clarity aka Aupashamik clarity** – This is the first type of clarity to come in experience. When enough effort and determination has been put by a living-being to give up its *passion* (*sheer-bondage state*) and false beliefs then that being develops faith in reality. This, *initiated clarity* is experienced for only a very short duration of time until that living-beings emotions are in check.



**2. Permanent Clarity aka Kshaayik Clarity** – This clarity is of permanent nature, where absolute faith and understanding in innate qualities of Soul is inherently maintained at all times by the inwardly focused being. *kshaayik clarity* once attained, stays with that being in fullest form regardless of rebirth and death.

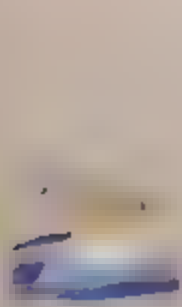


**3 Variable Clarity aka Khayamik clarity** – Most of the inwardly focused beings have *yopashamik clarity*. This keeps on varying over time depending on the efforts and faith in the *reality*. It may continue till the end of lifetime or it may continue for a few lifetimes and may completely go away.

4<sup>th</sup> - 14<sup>th</sup> Steps

7<sup>th</sup> - 11<sup>th</sup> Steps  
then drops upto 4<sup>th</sup> step

4 - 7 Steps



Initiated clarity

Variable clarity

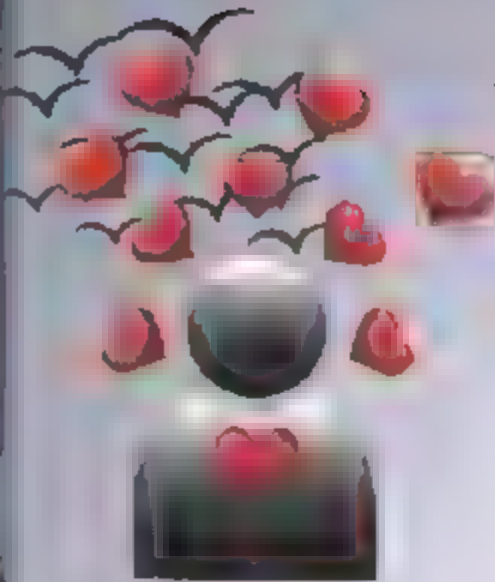
Permanent clarity

Clarity which is an **awakened state** is a step towards **enlightenment**. An enlightened state is reached only when this awareness is applied to everyday conduct. Such conduct is then known as the **path of enlightenment** or **pathy** which becomes the **final step towards enlightenment**.

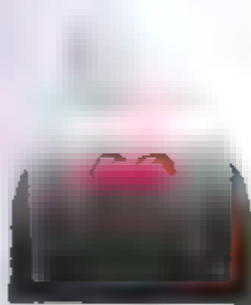


## Five achievements upon clarity

*The process of becoming inwardly focus is described.  
In this process the living being  
goes through  
five special achievements.*



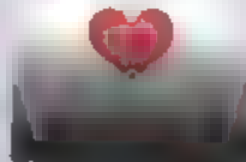
The first achievement aka *kshayopaham labdhi*, is when the living-being increases its supportive KPs by choosing events which support it in its journey inwards, it starts to develop a true sense of self



Secondly, the Living being starts to lessen its passions and its focus shifts towards the higher virtues. It starts to seek the meaning and purpose of life. This achievement is aka *vishuddhi labdhi*.



Thirdly, it gets guidance from gurus, virtuous gurus and texts which start to strengthen its true knowledge. This leads to increasing its purity and stops bondage of extremely negative karmas. This achievement is aka *deshna labdhi*.



Fourthly, it meditates on the knowledge gained so far. This achievement is aka *praayogya labdhi*



As the Living being remains in this state, finally a cycle of positivity begins and it hits a point where it inherently realizes itself. This is the state of *samyak-darshan* or inwardly focus, defined in this book as Clarity, the fifth stage, aka *karann labdhi*

# HOW DO YOU KNOW YOU ARE AWAKENED

Eight distinguishing attributes  
of an awakened person



Self-control  
Realization of the  
Soul in oneself  
Raise. Stops  
chasing them

I  
A  
M

Openness  
Has faith in the  
presence of Soul's  
qualities in every  
living-being

Believer  
Acceptable faith  
Has no doubt about  
nature of the Soul

I  
K  
N  
O  
W

Why should I strive to raise my level of purity?

Purity is our innate quality, which is hindered, because of the rise of passions in us. One's purity is retained by giving up of all the passions and cleansing of thoughts, speech and attitude. We all seek happiness in general. Seeking our higher self of purity is a guaranteed way to be happy.

What would you recommend to measure my level of purity?

We can check our level of purity by studying the ladder "Fourteen Steps of Innate Qualities". At every step, our emotions play a major role. Understanding of states of passions and striving to get rid of them is one of the factors in assessment of level of purity.

UPGUHAN



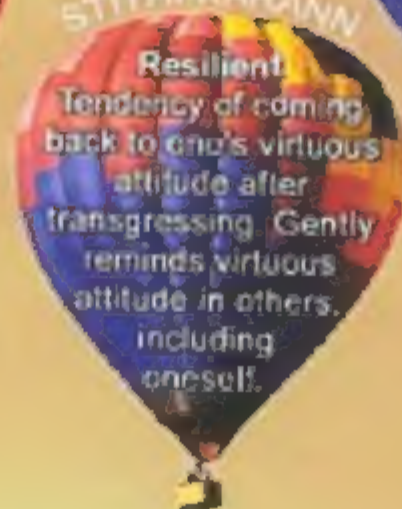
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VAATSALYA



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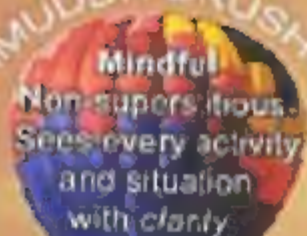
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AMUDDH-DRUSHTI



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If my purity level changes, will I be a different person?

Yes. One's level of happiness will increase and one's living will become better and easier with an improvised perception. For evaluating such changes, refer to the parachutes on this page with "Eight qualities of an awakened person".

At times when my consciousness dips into lower levels because of a sense of loss, how can I deal with this effectively?

As we start to practice living in an awakened state, our hold on attachments loosen. It is important to understand that the highest state of self already reside in us. We just may not be aware of it because of the clouding of karmas. Even if we experience a sense of loss for some duration, we quickly bring ourselves back to our faith in higher self.



## How we self-sabotage our awakening : **FEAR**

Fear is created in our mind because of the false perception of *reality* which could be events from the past or of unknown future. When operating from fear, we lack ability to see things clearly and create illusions in our mind. This further takes us away from *reality*.

Fear may lead to resistance, lack of courage, biased reasoning, dependence on others, uncertainty, indecisiveness and chronic diseases to name a few.

Did you know: the seven fears are defined



Fear of lack of security—feeling insecure in situations or by others aka *ana-raksha bhaya*.

Fear of all of a sudden loss — like loss of loved one or things aka *akasmāt bhaya*.



Fear of loss of one's own life — also fear of old age aka *maran bhaya*.

When we recognize our fears, we can work to overcome them and see our higher self. This is possible by realizing the seven elements of *reality*. We can then apply this state of *clarity* to our daily conduct. We must always keep in our mind that the quality of our Soul is fearless.

*Fear is just a state of mind! When I realize the seven elements of the reality, fear elopes!*

Fear of loss of secrecy, intimacy or identity aka *a-gupṭi bhaya*.



Fear of mental and physical sorrows — like ill-health or mental discomfort aka *vedanā bhaya*.

Fear of the future aka *per-bhav bhaya*.



Fear of failure in day to day activities and decisions aka *śh-bhav bhaya*.



## Dharm

### Our true nature

Dharm is defined as the 'true nature' of a substance. For example, being hot is the dharm or nature of fire. Similarly, the innate infinite qualities of Soul is the dharm, the true nature of a living being.

A living-being in its purest state consists of four *infinities* (perception, knowing, bliss and potential), whereas the impure state consists of the state of Soul attached to KPs.

Dharm is also a path to realize our true self. Dharm is thus our responsibility. On the path of Dharm, one attains one's own inner states of *clarity* and *purity*, thus becoming *awakened* and *enlightened*.

*To become my true nature  
is my dharm.*

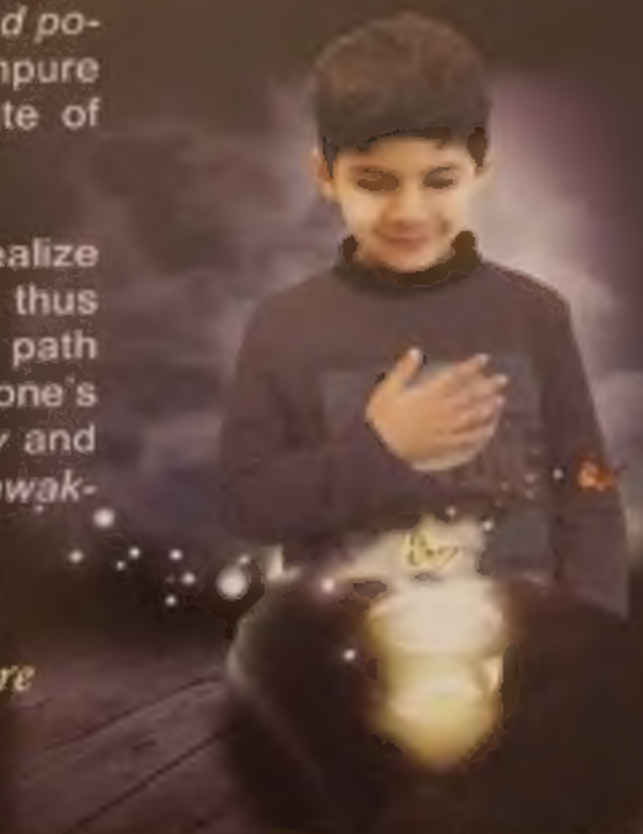
• *Clarity aka samyag-darshan & samyag-jnaan* is having clear perception and knowingness of the *reality*, which is an awakened state of living being.

• *Purity aka samyag-chaaritr* is having a true-conduct.

The path of attaining the Soul's potential by removing all karmas with the understanding of the seven elements of *reality* and in-turn climbing higher and higher on the ladder of fourteen steps of innate qualities is Dharm.

*Did you know: We are timeless beings When we think of our existence as limited to this present life time, our focus gets limited to the fears and wants of the current life only and sometimes the current situation only! We want security in our so called tomorrow.*

*Our focus is on worldly achievements and we wish to collect as much possible (materially). But when we ultimately come to know that we are not "one life beings" and that our Soul is eternal, our vision broadens and our focus turns inwards towards our Soul. We then give up botherings about the security and material gains of the next minute, hour or day, or even months and years and enlarge our beingness to encompass numerous life times: focusing on the upliftment of the Soul and attaining the purest state. This blissful state is only achieved by a few.....are we up to it?*



*Sakal jneya jnaayak, tadapi nijaanand rasa leen*  
*So jinendra jayavant nita, ari-raj-rahas viheen*

I bow to the Omniscient  
- absolute knower of everything,  
yet, living in blissed self!  
Who conquered Enemy of passions;  
Who cleared Dust on perception and knowledge;  
Who overcame unforeseen Obstructions.